THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*"—DANIEL 2: 44.

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THE GENERAL CONFERENCE.

COUNSEL IN TEMPORAL AND SPIRITUAL THINGS. THE TRUTH WILL MAKE YOU FREE.

(*Continued from page 688*).

SUNG BY GRANDSONS.

The hymn on the first page of the book was sung with excellent effect, by Brothers Wood and Noall Pratt, both grandsons of Parley P. Pratt, the author, The first verse is as follows:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.

ELDER HEBER J. GRANT,

of the Council of the Twelve, was the next speaker. He rejoiced to have the pleasure of returning home and attending another general conference. There is no joy greater than that which comes from working in the cause of truth, at home or abroad. It seems that while preaching the Gospel abroad we enjoy a greater degree of the Holy Spirit. This is the reason why the Elders who return from missions are so enthusiastic in the defense of truth.

He took occasion, parenthetically, to speak of the song just sung, "The morning breaks, the shadows flee," by the Pratt brothers. He rejoiced that Elder Parley P. Pratt, who wrote the hymn, had two grandsons who could sing it so beautifully.

Elder Grant then went on to speak of the Japanese mission. He said that there had not been a marvelous work done there by the Elders. He had very high hopes, however, that some day there would be a great work performed in this mission by the Elders of the Church. He spoke of the wonderful progress made by the Japanese.

He was impressed by a few matters that President Smith had spoken of—things which he had learned while away. The young men here have so many opportunities before them, that they need not look for a new country.

One of the most important problems before us, materially, is how we may best cultivate the land. The Japanese cultivate the same per cent of their land that we do here in Utah, but they support between fourteen and fifteen millions of people. The man can do better by cultivating intensely a small piece of land than by trying to cultivate a greater piece than he can take care of. He spoke of a man in Lehi, who got six hundred dollars from less than four acres of land, while another man elsewhere did not do so much out of four hundred acres of land. The factory at Lehi had caused the value of land in Utah county to be doubled.

He referred to home industries. The money spent in a suit of clothes keeps between twenty and thirty dollars at home, instead of one or two dollars.

The Saints must learn how to economize. They should be satisfied with small pieces of land, instead of toiling their lives out in trying to cultivate superficially large tracts, which in the end are only left for children to quarrel over. Not that he did not delight in the phenomenal growth of the new settlements. He was pleased always to see the colonies of the Saints prosper. But he nevertheless thought that we should look more to the cultivating to the highest extent the land we may occupy. We occupy one of the most prosperous lands on earth, and this land, cultivated properly, will be sufficient to sustain the whole nation when the time comes that men shall flee to Zion.

He has lived, he declared to see the words of the Church leaders fulfilled. He would gladly submit to financial ruin, if that ruin came to him in consequence of obeying the counsels of the authorities; for he believed that it was better to take the advice of the leaders of the Church.

Elder Grant, coming back to the Japanese mission, spoke of the trips which he had taken to and from Japan. There is a choice band of brethren and sisters in the mission. The young men are progressing nicely in learning the language. Elder Ensign is in charge of the work. The Lord is blessing the Elders in their charge. Elder Grant, upon receiving his release, really regretted that he could not remain there longer. But as he thought the matter over, he concluded that to go home was the best thing to do.

He spoke particularly of the progress of Elder Taylor, who is one of the first four called to the work there. He has made very rapid progress in learning the language, and would no doubt do a great work. The other Elders were likewise doing well. The sisters there were also doing missionary work as well as the brethren, and were learning Japanese. Three people had thus far been baptized, though many had applied for baptism. He closed by asking God's blessing on the conference.

The choir and congregation sang the hymn which begins, "Come, come ye Saints, no toil nor labor fear." Benediction by Elder David McKenzie.

AFTERNOON SESSION.

The choir sang the sacred hymn: "Peace be still." Prayer was offered by Elder Middleton. The anthem "Hozanna" was sung by the choir.

PRESIDENT ANTHON H. LUND

was the first speaker of this session of the conference. He expressed the interest he had felt in the remarks of those who had addressed the people this morning. Especially he had felt the force of President Smith's remark to the effect that we should not be in the bondage of sin. Jesus told His disciples that they should know the truth, and that the truth should make them free. There is a great deal of meaning in these words, and a great principle expressed. The Lord wants us to be free. The man who is afraid to commit sin, is not a servant of sin. Too many there are who are afraid of what others say of them. The Saints should be afraid rather of what the Lord shall think of their actions. We should be fearful about committing sin. By obeying the word of God in joining the Church, when doubt and darkness troubled our minds, we were convinced of God's pleasure in us. Let us learn to know ourselves, and our standing with the Lord.

The Lord has greatly blessed the work of preaching the Gospel. The missionaries are proclaiming the truth to almost all nations, and warning them of the approach of Christ's second coming. How near this great event is we do not know, but we know that our work is preparatory to it. We can tell men that they ought to repent and live uprightly before the Lord.

The Saints covenant, when they partake of the sacrament, to serve the Lord. This covenant should not be taken lightly. We should show that we mean what we do when we make use of the words in the blessing on these holy emblems.

The angel whom John the Revelator saw flying in the midst of heaven was to restore the everlasting Gospel; not a Gospel of one age, but one for all ages. We have received of this Gospel, and should appreciate the action by which we obeyed the message.

President Lund mentioned the revelation on the Word of Wisdom and the difficulty some people have in obeying this revelation as an instance of the truth of the Master's words concerning slavery to sin. Some men who are addicted to the things forbidden in this commandment, find great difficulty in breaking away from these weaknesses. It is sometimes said that, though it may be better to abstain from these forbidden things, yet we miss a great many pleasures. The speaker felt that this is not the case. He urged the Saints to live up to every law that God has given through His servants.

ELDER LEWIS S. POND,

president of the Bannock stake, reported the condition of his district. His was a small stake, having twenty-two hundred souls, divided into ten wards. The people have recently had difficulty in obtaining water, and they were laboring under a burden entailed by the construction of a canal. Hence, there have been some of the Saints there who have removed to other parts. But this tendency to restlessness has been checked as much as possible. There are some vacancies in one or two wards, which will be filled soon. The officers

are united; the auxiliary organizations are in a prosperous condition. There are, of course, disadvantages here as elsewhere. The spirit of speculation, for instance, is more or less rife, and in consequence some are involved in debt. These people have, therefore, little or no time to serve the Lord. On the whole, there is a gradual increase in spiritual affairs, though he thought that it would be better if the people devoted less time to the accumulation of worldly things. In conclusion he bore his testimony to the truth of the Gospel.

ELDER JAMES E. STEELE,

president of the Bingham stake, reported next. His stake is located in southeastern Idaho in the Snake river valley. It numbers more than ten thousand people, scattered over a large district of country. All the quorums of Priesthood and the auxiliary associations are fully organized, with the exception of the High Priests' quorum, which lacks a president. The officers are united. There have been only two High Council trials since the organization of the stake. The people are prosperous. Several years ago many people were in debt, but they are now pretty well recovered from this condition. They have taken the advice of the authorities to keep out of debt. The crops this year are very good; there is plenty of water and fruitful soil. He testified that the promises of the Lord to bless us in the land have come true in the Bingham stake of Zion. He bore his testimony to the truth of the great latter-day work.

ELDER JOHN HENRY SMITH,

of the Council of Twelve, was the next speaker of the session. Among the duties incumbent upon a Latter-day Saint there is none more important than personal purity in our lives. The Eternal Father and the Son appeared to the boy Prophet and subsequently endowed him with power to organize the Church of Christ on the earth. We have been blessed with a knowledge of the truth of this revelation. Hence it behooves us to look upon the character of our lives, in order that others may be led to the light by seeing in us a higher moral standard.

Some may prefer to drift with the ways of the world. But it is not so with the thoughtful Latter-day Saint. There is no truer saying than that of the Savior: "By their fruits shall ye know them." Our mission in the world will be more fully accomplished by the character of our lives in our homes, in our business transactions, and in every duty that brings us into contact with our fellowmen. There is a great opening in the world for men who are earnestly sober-minded, men who have kept themselves free from the habits that unman the spirit.

The Lord, he thought, would aid the Latter-day Saints to make of themselves men and women of the highest honor and integrity in the world. Christ pointed out the possibilities of the children of men, when He gave to them the laws of the Gospel. If these laws are obeyed, men's possibilities are brought to a realization. It is so with every moral principle revealed to man. Fulfillment brings a higher order of living. He trusted that these moral laws of the Gospel had so impressed themselves on our lives that the world should see that we are in earnest.

He referred to the Word of Wisdom. There should be no necessity of men-

tioning this revelation to the Saints. But if this one law were implicitly and scrupulously observed by the Saints, what a testimony to the world there should be. There would be no young girls whose nerves were shattered by ills superinduced by the use of narcotics, no young men recreant to the other laws of God, no old men whose lives have been broken down by the evils of tobacco and strong drink. Such a condition would impress itself upon all who should become acquainted with the Saints. Often it is already noticed by those not of us, and leads them to inquire concerning other principles.

The speaker testified to the truth of President Smith's remarks this morning concerning debt. We should take advantage of every opportunity of transacting legitimate business; but we should be on our guard about being too hopeful when we venture out into the business world.

He spoke of the necessity of our giving attention to the stranger among us. Often people come to our cities who get wrong impressions of us by associating with those who are only too anxious to embitter their minds against the truth. We should do our part to assist those with whom we come in contact in getting at the truth respecting our religion and our present conditions. He concluded by asking God to bless the conference.

The choir sang the anthem, "Unfold, Ye Portals Everlasting."

ELDER ABRAHAM O. WOODRUFF,

of the Council of the Twelve, was the concluding speaker. He took joy in the prosperity of the Saints at home and abroad. He could not remember so many and excellent openings for industrial improvements. No one need go without employment to-day. If we can only improve these opportunities we shall be able to keep abreast of the times.

He lamented the fact that many Saints were still in debt, notwithstanding the many times we have been advised by the authorities to get out of debt. Our first duty should be to the Lord. It matters not where we are or what we are doing so long as we are desirous of serving Him. He spoke of the discouragements that Elders meet in missions abroad. The missionaries, he thought, were more anxious now to have the people properly instructed respecting the Gospel. This is the proper course. It does not matter so much how many people are baptized, as whether the people are warned to repent. Hence it is that not so many baptisms have been performed during the past year. Nevertheless, there has been no year when the work has prospered so much as in the year just past. There have been the most encouraging reports of the young people's associations. There is constant improvement seen throughout the whole Church.

The Saints, he thought, should pay more attention to the details of their daily lives. The man who truly respects the President of the Church is the one who respects the Teacher of the block where he resides. Almost any one can appear well in a special work which he is expected to appear well in, but that does not concern us so closely as to appear well in the small details in which we would be pardoned a slight misstep.

Elder Woodruff wished, he said, to add one thought to what had been said about the Word of Wisdom. Notwithstanding the Lord had declared against some evils years ago, some men and women have gone on drinking tea and coffee. At the same time these people would keep telling their children that these

things were not good for them. He knew of no more effective way to destroy the faith of the young men and women in the word of the Lord and in the truth of religious feelings. The Saints should strive to preserve the faith of the young in the Gospel. In conclusion the speaker bore his testimony to the truth of the Gospel.

The choir and congregation sang the hymn which begins: "Praise to the man who communed with Jehovah;" Benediction by presiding Patriarch John Smith.

[TO BE CONTINUED].

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

VIII. THE PELASGI, BRITONS AND GERMAN-SAXONS.

AFTER the testimony adduced concerning tithe-giving by Roman sovereigns, generals, merchants, farmers, lawyers, and people in general, let us inquire lastly, what traces of the custom are to be found among other ancient Pagan nations of Europe.

Let us begin with that very primitive people, the Pelasgi, who spread over the Mediterranean in prehistoric times, and accounts of whom are in great part mythical. Nevertheless, we read of the sea-going Pelasgi, that they gave the tenth of their gains by merchandize, according to the direction of the oracle, which they had consulted at Dodona, to Phœbus (another name of Apollo) at Delphi. Also a branch of the Pelasgi, settled in Umbria in Italy, in a dearth and a great scarcity of all things, vowed, upon plenty being sent to them, to give the tenth of all unto Jupiter, Apollo, and the Cabiri; that is the deities of Samothracia; supposing that this misery and scarcity came upon them for their former neglect and contempt. Upon this vow of amendment, they had their desire; plenty was sent them; and then, setting aside the dedicated portion, the tenth of all their increase, they offered it to those deities.

Again, in Sicily, a ruler named Gelon, having defeated the Carthaginians at Himera in the autumn of 480 B.C., and slain 150,000 of them, reserved the best and principal of the spoils, meaning to adorn and honor the temple at Syracuse. Of what remained he reserved another portion which he dedicated in the principal temples of Himera: the residue, he divided among his soldiers and confederates.

After this we may pass from the Mediterranean, and notice the testimony of Julius Cæsar, who seems to say of the ancient Gauls, that their custom was to give, in effect, all they took in war to their gods, and also to sacrifice the cattle thus taken.

The same custom probably existed amongst the ancient Britons and German-Saxons; for Sidonius Apollinaris, about the middle of the fifth century, mentions that the German-Saxons were wont to sacrifice to the god of the sea (perhaps Neptune) the tenth of all captives taken in their piracies and incursions made by sea, especially upon the Gauls. Once more, we are told of

Cædwalla, king of the West Saxons (685-688), that before his being made Christian, he was wont to tithe all his spoils of war to the deity.

To summarize then our testimony concerning tithe-giving in ancient Europe, it would seem that we have such ancient people as the Pelasgi and Sicilians, and afterwards Roman dictators, lawyers, and farmers, together with Gauls, and even Britons and Saxons, paying tithes, of which we are informed by such eminent writers as Plutarch, Cicero, Varro, Julius Cæsar, Pliny and others; their testimony confirming, and adding to, that of previous writers already quoted; and tending to show that the Greeks, Romans, and all other principally civilized, but Pagan, nations of early Europe recognized it as a religious duty to offer a part of their property to the gods; the proportion offered being to whole, rarely less, but in some cases more, than a tenth.

What, then, is suggested by this array of facts from non-Biblical sources concerning tithe-giving from early Europe, Africa, and Western Asia?

When grammarians and philogists observe that many words of a class, belonging for instance to agriculture, linger in use among peoples widely separated, and having no visible connection with one another, these students of comparative tongues infer that at some time in the remote past, the ancestors of such peoples must have lived together, and spoken such words in a common language.

And such philological observations, comparisons, and inferences, are called "scientific." The late Professor Max Muller, for instance, contends similarly for the original unity of the human race, thus: "From the most widely separated nationalities of the old world, we find proofs of the existence of primeval doctrines, theories of cosmical, religious, political, and even social character, so similar in detail that the hypothesis of their common origin in some region that had been historically and geographically the centre of all their peoples seems to be completely established."

Let us then treat the facts before us in a similarly scientific manner. We have traced the practice of tithe-giving into almost every known country of importance in the ancient world. But when did the practice begin? Roman history takes us no further back, as regards date, than when the two boys were suckled by a she-wolf; nor does Grecian history go far behind the Trojan war; both these events being generally regarded as legendary. Egyptian hieroglyphics conduct us into a much remoter history, as also, the cuneiform inscriptions of Western Asia. But though the earliest historical records seem to bear witness to the existence of the practice of tithe-giving, yet have we found no secular inscription, not even in the code of Hammurabi (which has come under my notice since writing this article), that tells us when or where tithe-giving began, or who issued the law for its observance.

What then is to be done? Are all sources of information exhausted? Can we get no farther than the above negative result? There is one document—the book of Genesis—that is generally received as most ancient and the most reliable of any history of the human race, and of some of its manners and customs; and to this accordingly we shall turn in succeeding papers to see whether, perchance, it may suggest when and where the practice of tithe-giving began, and who first promulgated the law for its observance.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 29, 1903.

EDITORIAL.

REPENT FROM IMMORALITY.

THE cry is now sounding in the world, as it did before the Savior's first coming, that men must repent if they escape the great and terrible day of the Lord. This is a part of the preparation for His second coming. The world must repent from unbelief, pride and wickedness to righteousness and faith. Modern wickedness is great and varied, but there is probably no part of it so general and on the whole so offensive to God as the breach of the seventh commandment and associated crimes. Sexual sins are known by all to exist almost unchecked in the world. Their signs are apparent, and though people do not talk or write very much on the subject, it is known that society is saturated with these abominable practices. Degeneracy, the child of drunkenness and lust, walks on the street and is seen by all.

Worshipping of idols is possibly not the besetting sin of this age, but the immorality practiced by the pagans in connection with their idolatry exists undiminished. A prominent writer has said: "The unmentionable facts that come constantly to the knowledge of the *police des mœurs*, and less frequently to the ears of doctors and lawyers, leave no doubt that in intensity of vice the great centers of modern civilization have nothing to learn from Corinth, imperial Rome, ancient Egypt, or modern China. The classical obscenities dug up and relegated to museums are far surpassed by the photographic abominations prepared to-day in Paris or in Amsterdam."

The root of the evil, or at least one root of it, is the lack of moral training of children. Generally parents in the world hardly expect their children to grow up in chastity, and they take few pains to bring about that result. This is especially true of their boys. In some cases the instructions they do give are like ashes instead of living coals, because their own past and present lives are grossly inconsistent with counsels of purity. Instead of being taught the lessons of life with delicacy by virtuous fathers and mothers, the children gain distorted ideas of them and have their own passions aroused by secret talks with older boys and girls, or by reading vile books. The latter influence is probably greater than people generally suppose. A judge recently stated in court that four hundred thousand copies of immoral publications are given out each week in this country.

Parents take pains that their little ones are not infected with disease. They would guard them against a plague that would stunt their bodies and rot their

bones. Lasciviousness does in reality worse than this; it affects the spirit most, but it often wrecks also the body and the mind. And the disease of impure thoughts and acts is most contagious. One impure boy or girl will infect all the children of the neighborhood. Parents should realize, and they should make their little ones realize, that their moral and spiritual strength, their physical powers and sanity itself is dependent on their chastity and freedom from vile and destructive habits. The Saints especially should teach their children—and by zealous care and unceasing vigilance know that the teaching is effective—that their bodies should be so chaste that the Holy Spirit will delight to dwell there, and their hands so clean and undefiled that angels will rejoice to grasp them.

One of the most instructive lessons of the Bible is the incident in the life of Potiphar's slave. Separated forever, as it must have seemed, from his kindred, in a pagan land where none but him knew the Lord, Joseph had only his conscience to keep him from falling. On the side of righteousness were disgrace in the eyes of his master, imprisonment and the anger of a scorned woman. On the other side were gratification of his passions, secret alliance with Potiphar's wife and continued favor in the household. In this crisis Joseph fled away from sin and lost everything but the favor of the Lord, which was extended to him in double measure after this trial.

There is a lesson for all in Joseph's virtue. The Elders who are sent into strange lands to preach the Gospel are sometimes brought into trying positions, but we can conceive of nothing that quite equals that of Joseph. Of his own strength, however, no person can remain pure, but the Lord will bless those who seek His aid and struggle earnestly. No one can hope for divine aid who does not, like Joseph, flee and get himself out of the way of temptation. Tainted thoughts and passionate eyes often exist where outward sins have not been committed. We should realize that unchastity of the heart and the sight of forbidden things are almost as sinful as actual commission of crime. The Savior said, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." And in modern times it has been declared of such a one, among those who have accepted the Gospel, that he will deny the faith.

"Be chaste" is a part of the Gospel message to the world. Overflowing scourges will in a comparatively near future devastate the earth. Those who escape will be the pure in heart, for they shall see God as He descends to rule and reign on earth. The Saints must guard themselves from evil and the very appearance of evil, and they will not be without condemnation if they permit their children to become defiled.

DOWIE'S MISSION FAILS.

Some time ago the public was amused by the announcement that John Alexander Dowie was going to convert New York. With four thousand followers he decended upon Gotham from "Zion City" near Chicago. Madison Square Gardens were hired for the meetings where Dowie should speak, and the four thousand were to go to the homes of the people. The whole scheme was highly sensational. Dowie had a life guard to preserve him from violence, and these men ran before his chariot as he went upon the street.

Dowie declares himself to be "Elijah." The whole thing was too ludicrous for the inhabitants of New York, and their raillery caused the impostor to lose his temper entirely, and he called the people all kinds of names. The complete failure of the New York mission is said to have shaken the faith of the followers who had been led to anticipate great things from it. The report is now given out that Dowie is about to desert Zion City and go to Australia. His wife and son have already set sail carrying with them, it is said, a vast amount of wealth. The crusade to San Francisco, Utah and other places in the western states has now been given up owing to the financial failure of the work in New York.

These reports may not all be true. We believe, however, that Dowie's organization cannot be maintained very long. It is interesting to note that his scheme in many respects is imitation of the truth. His professed gift of healing the sick by the laying on of hands, his claim to prophetic power and that his is the only true church, his prohibition of the use of tobacco and strong drink, the gathering of his followers to a city called "Zion," are palpable imitations of the true Gospel as restored through the Prophet Joseph Smith. But there are many things he has not copied, such as that all things must be done by common consent in the church, and that the world is not to be won by sensationalism or reviling, but by simple testimony of the truth, accompanied by the Spirit of truth. Dowie's scheme is to the true Church what Simon Magus was to the Apostles. Yet however grotesque he has become, Dowie and his work bear witness to the truth, as do other imitators throughout the Christian world who are accepting little by little the divine principles revealed by the Lord in this age and are incorporating them into their own creeds.

J. J. C.

President Henry H. Blood of the London conference writes that Col. Thomas, who suffered injury some time ago by falling, has recovered, and he and Mrs. Thomas will spend the winter in Rome.

President Darwin R. Harris writes that the Norwich branch of the Norwich conference was organized last Sunday for the first time since 1876. The Sunday School and Mutual Improvement association were organized.

Elder Heber J. Grant has written President Lyman that he expects to reach Liverpool about November 20th. It is probable that President Lyman will turn over all matters pertaining to the presidency of the European mission on January 1st, 1904. President Lyman will probably leave January 14th.

President John Hendrickson sends word that the conference held in Christiania, Sunday, October 11th, showed that the new building was none too large. Saints and investigators filled it to overflowing. Among the features of the gathering were a concert, Relief Society and Sunday School conference and a banquet given by the Saints to the Elders.

Hall meetings were commenced at York, Grimsby conference, Sunday

evening, October 11th, under the direction of President Edwin A. Bingham. There was a good attendance and considerable interest manifested. Elders Simon W. Beck, Hugh C. Watson and Malcolm McAllister were present. The two latter labor in York and report an encouraging prospect.

Elder Henry W. Naisbitt has sent this office a copy of a new anthem, "Zion's Come to Earth Again." The words are written by Elder Naisbitt, and the music by Professor William C. Clive. It is composed for a chorus with a soprano solo. Copies may be obtained from W. C. Clive, 363 First Street, Salt Lake City, the price being ten cents each, or one dollar per dozen.

President Joseph S. Clark, Jr., of the Liverpool conference writes that the district meeting at Wigan last Sunday was well attended. In the morning a baptismal service was held at the Wigan baths, and four souls were baptized and confirmed members of the Church. A branch organization of local brethren has been formed at Great Harwood, and hall meetings have been begun at Nelson.

Along with his monthly report President Warren H. Lyon of the South African mission sends word that the Elders are making friends, but have not yet been blessed with converts. Elders Smith and Simkins, at Port Elizabeth, have found a family that has given them a room and does their cooking for almost nothing. Elders Lyon and Griffiths are at present laboring in Claremont, a small town about twenty miles from Cape Town. Over half the population are negroes and Malays. Among the whites the Elders have made some good friends.

The Scottish conference will be held at Masonic Hall, 100 West Regent Street, Glasgow, on Sunday, November 8, 1903. Services at 10:30 a.m., 2 and 6:30 p.m. The public is invited to attend.

BREVITIES.

GRECIAN THEATER IN AMERICA.

An out-door theater has been recently built and presented to the University of California by William R. Hearst. The design is Greek and reproduces almost exactly the Dionysian Theater at Epidaurus. The site is naturally adapted for the purpose, and for a number of years the students of the University have held performances there, the audience being seated on the grassy semi-circular hillside. There is no roof over stage or auditorum. High eucalyptus trees surround it and the classical style of the structure and natural beauty of the situation make it a unique theater.

NEGROES TURN THE TABLES.

Some time ago the city council at Jacksonville, Florida, ratified a rule making it necessary for negroes to ride on separate cars on the street railroad, and not with the white people. The negroes were so offended that they unanimously refused to patronize the cars at all. The restrictions were withdrawn, but the colored people remembered the insult and continued to walk or ride

in carriages. A corporation of negroes was then formed, and they secured franchises to build a street railway system. At the present time this new system, owned and operated by negroes, is the finest in Jacksonville. Colored and white people ride on the cars.

SHIP BRAKES.

The Canadian government has placed upon one of its ships, the *Eureka*, a contrivance that can be used as a brake. Often in case of threatened collision and other circumstances it is necessary to stop a vessel very quickly, and the usual method, by reversing the propeller, is not a very rapid means. The brake consists of a flat steel plate hinged to the side of the ship below the water line. When not in use it lies flat against the hull, with its free end toward the bow. From the bridge or the engine room, however, this can be unlocked, and the pressure of water forces the "gate," as it is called, open. Strong steel struts are so fastened to the gate that when it opens they slide back into position and act as firm braces to hold the gate at right angles with the hull. Experiments show that when the ship was moving at the rate of eleven knots an hour, the opening of the brakes stopped it in the distance of its own length. The brakes together with the reversal of the engines stopped the ship in the distance of half her length. The brakes may also be utilized very effectively in helping to turn the ship if the brake on only one side is opened.

THE LEEDS CONFERENCE.

The semi-annual Leeds conference was held in the Temperance Hall, Leeds Road, Bradford, Sunday, October 26, 1903, services at 10:30 a.m., 2 and 6:30 p.m., President Edward A. Morgan presiding. There were present of the ministry, President Francis M. Lyman, Charles Woolfenden, of Beaver, Utah, president of the Leeds conference in 1899 and 1900, and the following traveling Elders of the Leeds conference: Henry A. Cleveland, Willard A. Hatch, John H. Hill, Sylvan E. Needham, David L. Reese, A. Fenley Merrell, Charles L. M. Milne, George M. Stark, David E. Rigby, Raymond H. Clayton, Edward T. Capener, Abraham M. Hill, Cecil Woodward, Rex P. Winder, J. George Barrett, Richard A. Shipp and John O. Mellor.

In the morning after opening exercises the sacrament was administered by Elders Hill and Milne.

President Morgan welcomed all present and expressed his pleasure in meeting in conference capacity. He presented the general and local authorities of the Church. These were unanimously sustained. The statistical report for the past six months was read and showed the following average per Elder per month: tracts, 1,086; books, 25; conversations, 37; strangers visited, 145.

Elders Hatch, Needham and Cleveland bore testimony to the truthfulness of the Gospel as revealed through the Prophet Joseph Smith.

President Lyman admonished the Saints to faithfulness in righteous living. Find no fault with another. Speak of the virtues of others. Cultivate love and charity for those who are not in the light. Prepare to be tried and make sacrifices. This will prepare us for salvation. The law of tithing is as bind-

ing to-day as at any time. The Lord requires but one tenth, and if we give this freely we will prosper spiritually and temporally. By doing these things we are laying up treasures in heaven, and our works will be for our salvation.

After opening exercises in the afternoon Elders Stark, Merrell, Rigby and Woolfenden spoke. Sister May Higgans sang, "He shall give His angels charge."

President Lyman said we may know the Gospel is true by living it. The mission of Joseph Smith was to call men to repentance, and though sinners' garments are scarlet they may be washed clean in the blood of Jesus, by faith, repentance, baptism for the remission of sin. The Spirit of the Lord is one and will make all men so, if they will permit it. The spirit of contention, of subdivision and persecution is of Satan and not of Christ. The Saints gather because the western hemisphere is for the inheritance of Ephraim and his brethren and the eastern for the Jews.

After singing and prayer, Elders Reese, Shipp and President Morgan spoke. They declared that the laws of the Gospel have not changed, for the Lord is the same yesterday, to-day, and forever, being no respecter of persons but giving freely to all who will obey Him. The Gospel teaches us our relationship to our Father in heaven and inspires us to good works. It is being taught in all the world to prepare for the second coming of Christ. The Savior commissioned His Apostles to preach the Gospel in all the world, baptizing all believers. This is in accord with His words to Nicodemus (John iii: 5). The organization of the Church with Prophets, Apostles, Elders, etc., was not to be changed, but should have continued to perfect the Saints. All testified to the truthfulness of the mission of Joseph Smith.

President Lyman said that the Latter-day Saints believe all that is in the Bible, and much more. It is necessary that we have revelation to teach us the will of the Lord at the present time. Daniel testified that the kingdom of God was to be set up in the latter days, and Joseph Smith testified that the Father and Son appeared to him and said that he would be an instrument in their hands in setting up that kingdom. The authority to minister in the Gospel was conferred upon Joseph Smith and Oliver Cowdery by John the Baptist, and Peter, James and John. The knowledge of the truthfulness of the Bible and Book of Mormon will be given by the Spirit of God. We believe in gathering, marriage for eternity, eternal increase, tithing, salvation for the dead, the building of temples, and many other points of doctrine which distinguish us from other churches.

There were in attendance 200 persons in the morning, 345 in the afternoon, and 455 in the evening.

Saturday, at 12:30 p.m., President Lyman met with the traveling ministry. Reports were given in by the Elders, showing a marked increase in their work. The branches are in a prosperous and promising condition. President Lyman's instructions were timely and encouraging. The instructions to the local brethren at night were such as to meet the requirements and circumstances.

RAYMOND H. CLAYTON, Clerk of Conference.

THE rich cannot be saved without charity, giving to feed the poor when and how God requires.—JOSEPH SMITH.

THE SPIRIT OF RELIGION.

BY PRESIDENT JOSEPH F. SMITH IN THE "IMPROVEMENT ERA."

You have noticed how indifferent some young men are about attending meetings. You have observed, too, how careless about the same matter some of the middle-aged are; and last, you have experienced a personal apathy on this subject that has often convinced you that it was better to go to the meadows or the woods than to endure two hours of dry church services as they seem to you.

There are reasons for this apathetic feeling about attending meetings. The first cause is, perhaps, a breakdown of the traditional obligation to attend, which earlier in the Church was rightly set down and considered as a duty. In fact, not many years ago, a member who failed to attend his meetings was often severely criticised by his Teachers and Bishop, and even considered to be a backslider. This feeling, which is a true one and which it were well could be perpetuated among the Saints, does not now as strongly exist, but rather in its stead are creeping in the thoughts and feelings that if certain other duties are performed, one may well stay away from religious services without losing caste with the Church or its officers. Of course, this means that those who go to meeting are those who want to go, and they are there in spite of temptations and influences to go elsewhere.

A second cause, closely connected with the first mentioned, is the great increase in the number and variety of Sunday amusements: the lake, the canyons, the music halls, country buggy or carriage drives and visits, in the summer; and in winter, parties, socials, entertainments, which, while perhaps not held on Sunday among us, are yet a source of detraction from church because of the time and pleasure they occupy and provide. In this connection, you have noticed how time for diversion and amusement can always be found by people who have no time for religious worship. I have before mentioned that men and women find sufficient time for card-playing in which valuable days are spent fostering a serious evil—an evil in the sight of God, and with which He is greatly displeased. It is evil for one reason because young people who indulge in it will likely be led to places where card playing culminates—in the saloon and gambling hall. We find time for what we love and are interested in, which is an explanation of the whole matter, and so when people do not attend religious services we may confidently conclude they are not interested.

The remedy, then, is to become interested. It is a duty to become interested. Why? Because it is a commandment of God. The Saints anciently on this continent were commanded: "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. And behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not . . . and whosoever breaketh this commandment (to meet together oft) suffereth himself to be led into temptation."

It is further commanded to the Saints in our day: "It is expedient that the

Church meet together often to partake of bread and wine in remembrance of the Lord Jesus" (Doctrine and Covenants 20: 75).

It is a pleasure, too, to become interested, for experience teaches that no joy can equal that which comes from a possession of the Spirit of the Lord. This can not be retained outside of frequent association with the Saints in their places of worship. In fact it is plainly stated in the quotation from the Book of Mormon, that they who fail to meet together often suffer themselves "to be led into temptation."

Some assign as a reason for not being interested in meetings that what is said and done is not attractive. It does not appeal to them. The unprepared sermon is dry, and the music is not the best. If, however, we were to analyze this reason, the fault could be traced to the uninterested person himself, who has perhaps had the spirit of worship swallowed up in the spirit of pleasure which has tempted him. Again, he may have come to meeting with the sole idea of being entertained, so completely has he been led into temptation by that spirit. But a person who goes with the spirit of worship in his heart, and a desire to render true devotion to God, entertains himself, and in so doing, aids the spirit of the worshipping assembly, and finds abundant and surpassing happiness in his own soul. In meeting as in life, the secret of true happiness is to impart comfort and joy to others.

A serious time will come in every life. There is a parting of the ways. What you indulge in will lead you up or down. I have no hesitancy in declaring in the name of the Lord that the spirit which leads you to complain that you are bored in attending the worshipping assemblies of the Saints has led or will lead you astray; and, on the other hand, that the young people who cultivate the true spirit of worship, and find happiness and pleasure in the associations of the Saints, and who care enough for God and religion to support the Church and attend the meetings, are the people whose moral and spiritual influence will control public sentiment and govern the state and nation. In any conflict with indifference and the spirit of worldly pleasure, moral influence and religious earnestness will always conquer and rule.

CURRENT EVENTS.

RECORD OF SPEED.

Even in these days of rapid locomotion the result achieved by the Germans in their experiments between Berlin and Zossen are astonishing. An electric motor-carriage there attained a speed of two hundred and ten kilometers, or one hundred and thirty-one miles an hour. This is a record for speed. The fastest trains in practical running do not reach the rate of one hundred miles an hour, and though the German road has proved what is possible to do, it is improbable that such speed can be utilized under present conditions. With the system now in use it would give the engineer too little time to read the signals if the trains traveled at the rate even of one hundred miles an hour. Still if special tracks were built, there would be no special difficulty in putting into practical use the high rate of speed now achieved. One hundred and thirty miles an hour may in the future be no more wonderful than thirty miles was seventy years ago.

THE ALASKA BOUNDARY DECISION.

The feeling of bitter disappointment in Canada regarding the decision of the majority of the Alaska Boundary Commission has not abated. The two Canadian jurists, Sir Louis Jetté and Mr. Aylesworth, refused to sign the decision, protesting that it is not a "judicial one." Lord Alverstone, Lord Chief Justice of England, Senators Lodge and Turner and Mr. Elihu Root, the three latter being representatives of the United States, decided that the treaty of 1825 between Great Britain and Russia gave the latter country undisputed right to about six hundred and fifty miles of coast line extending from Alaska proper southward. The United States in purchasing Alaska took over Russia's interests. The whole Yukon district of Canada is now closed out from the Pacific. The United States has secured about thirty-eight thousand square miles of territory, which during late years has been found to be rich in gold. Canada was given the Portland canal and two small islands.

THE DREAM.

BY JOHN MC'CREADY.

"The great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof is sure."—DAN. 2: 45.

Look for the waymarks as you journey on;
Look for the waymarks, passing one by one;
Back in the dim ages mighty kindoms were.
Where are we standing? Look the waymarks o'er.
First, Babylonia's kingdom ruled the world;
The Medes and Persians' banner was unfurled;
And after Greece held universal sway,
Rome seized the scepter. Where are we to-day?
Down at the feet of iron and of clay,
Weak and divided, soon to pass away.
The stone that Daniel saw from the mount descend
Is rolling. Christ comes soon in power to rend
The hosts of wickedness, all sin to end.

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